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ABSTRACT

This report describes how to implement Howard Gardner's multiple intelligences (MI) into Israel's Tanakh classrooms and includes samples of implemented materials. It also notes goals and obstacles encountered during this process and how they were overcome. To illustrate this process, the report provides an overview of Tanakh-centered activities for all eight intelligences (linguistic, logical-mathematical, spatial, bodily-kinesthetic, musical, interpersonal, intrapersonal, and natural), offering an in-depth look at the musical, logical-mathematical, spatial, and bodily-kinesthetic intelligences. The obstacles addressed include time factors in preparing, explaining, and implementing MI activities; classroom management adjustment by the teacher and students; and ways to learn the basic material. The report concludes that MI theory in the Bible classroom aims to target all students, accepting them and the society in which they live, while allowing them to express themselves individually. (Contains 11 references.) (SM)

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יוזמה ודרכים בחינוך יהודי (ע"ר)

ED 482 828

Eight Biblical Interactive Learning Centers

(Based on Gardner's Multiple Intelligences)

by Semadar (Ben-Zvi) Goldstein

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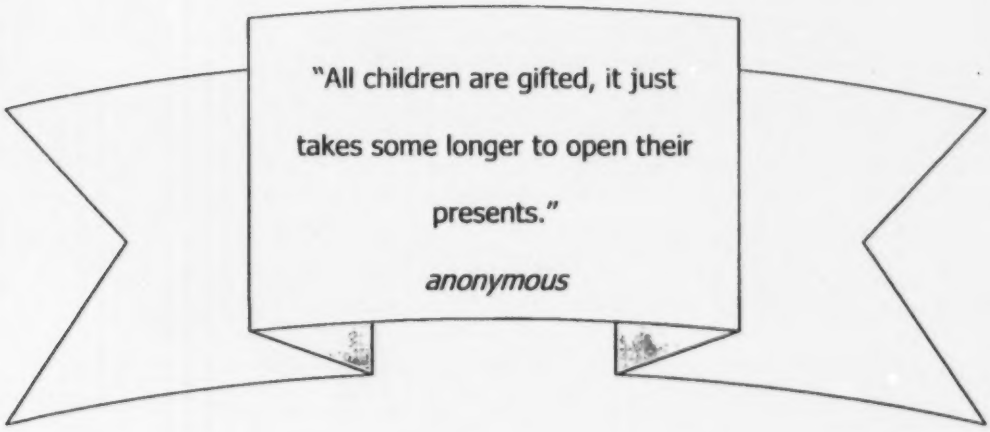
"All children are gifted, it just
takes some longer to open their
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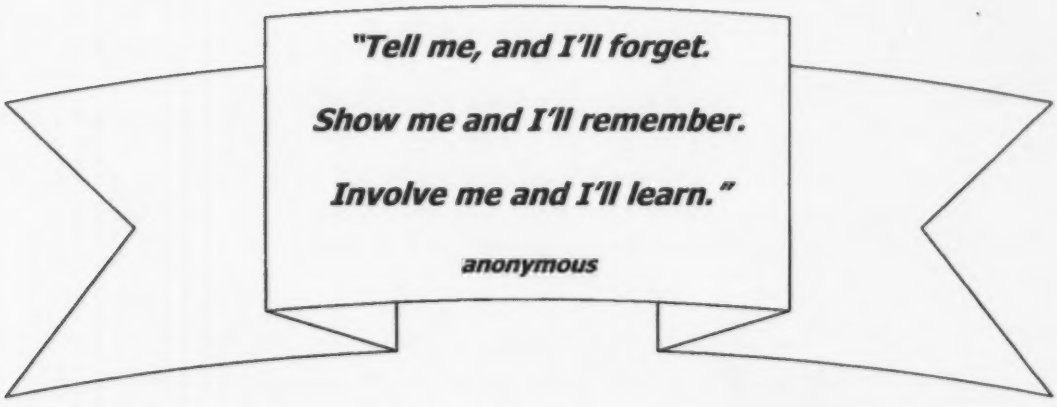
"Tell me, and I'll forget.
Show me and I'll remember.
Involve me and I'll learn."
anonymous

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INTRODUCTION:
WHAT IS MULTIPLE INTELLIGENCE THEORY AND WHY IS IT IMPORTANT FOR THE TANAKH CLASSROOM?

In an age where microwaves prepare dinner in minutes, videos provide instant entertainment, and computers offer a gamut of recreational activities, classroom lectures and discussions are less appealing to the technologically advanced student of the nineties. Our task as educators therefore requires us to become more focused on entertainment and less on the written word.

A scintillating between balance to entertainment and the classroom has been provided by Howard Gardner, an educational psychologist from Harvard University. Gardner explains in his first book, *Frames of Mind, The Theory of Multiple Intelligences*, that learning can and should be more entertaining for students. Lecturing, reading and writing, traditional methods of learning, embody 70% of classroom time. Accessing different learning styles creates a more stimulating classroom environment. Gardner categorizes eight different intelligences, or learning styles, in which a child's highest intellectual ability may be challenged. The first seven intelligences are linguistic, musical, logical-mathematical, spatial, bodily-kinesthetic, interpersonal, and intrapersonal. An eighth intelligence, natural intelligence was introduced in 1995[1].

Other areas are likely to be added as research continues. Gardner defines intelligence as

[1] Winebrenner, Susan, *Teaching Kids With Learning Difficulties in the Regular Classroom*, Free Spirit Publishing, MN, 1996, p. 49.

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> enabling the individual to resolve genuine problems or difficulties that he or she encounters and, when appropriate, to create an effective product - and must also entail the potential for finding or creating problems - thereby laying the groundwork for the acquisition of new knowledge [2]."

Gardner claims that intelligence has more to do with "solving problems and fashioning products in a context-rich and naturalistic setting[3]." Intelligence can therefore be proven in many different ways.

Utilizing different forms of intelligence was quantified by educational psychologist Madeline Hunter. She introduced a hierarchy of thinking skills for children based on the amount of thought involved. She called her categories "Higher Order Thinking Skills," or "HOTS[4]." The simpler end of thinking skills are knowledge, or recall, and comprehension. These skills stimulate simple memory questions, for example, "Where was the Tabernacle based in Samuel 1:1?," or "What does this word mean?" The higher end of thinking skills are application, analysis, synthesis, and evaluation. Here, students are required to combine various pieces of information in order to answer a question or create a project. For example, "write a newspaper article from the

perspective of a Philistine/Jew/Eli about the capture of the Ark in Samuel 1:5." Here, the child is required to piece together historical information facts, emotions and apply linguistic skills as a writer. Teachers should include at least one of the more complex

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[2] Gardner, Howard, *Frames of Mind, The Theory of Multiple Intelligences*, Basic Books, New York, New York, 1993, p. 61.
[3] Armstrong, Thomas, *Multiple Intelligences in the Classroom*, Association for Supervision and Curriculum Development, 1994, Alexandria, VA, p. 2.
[4] Azrieli Graduate School of Jewish Education and Administration, Rabbi Chaim Feuerman, Instructor, "*Teaching Cognitive Thinking Skills to Elementary School Children*," Summer 1996.

thinking skills by the end of every lesson[5]. Multiple Intelligence Theory, hereon referred to as MI Theory, naturally includes more complex HOTS in its activities. This is beneficial for the cognitive growth of a child. Once Gardner's intelligences are explained, one can see the close connection between Hunter's HOTS and MI Theory.

The following description of Gardner's eight intelligences is adapted from Thomas Armstrong's book, *Multiple Intelligences in the Classroom*, (except when otherwise noted), a hands-on guide to implementing MI Theory in the classroom. Intelligences with an *asterisk indicate that a longer report and adapted Bible lessons have been included later on in the report (see Table of Contents).

[5] Ibid.

Intelligence	Description[6]
1. Linguistic	Sensitive to the sounds, structure, meanings, and functions of words and language.
2. *Logical-Mathematical	Thinks logically and clearly through reasoning and can easily interpret numerical patterns.
3. *Spatial	Carefully and accurately observes the visual world through images and pictures, has an artistic eye.
4. *Bodily – Kinesthetic	Skillfully and dramatically moves, controls and coordinates one's body through dance and touch, as well as other objects, such as tools or a ball.
5. *Musical	Appreciates musical intonations and rhythm, can produce and copy music even from a young age.
6. Interpersonal	Assesses people well, aware of and responds well to others' moods.
7. Intra-personal"	Aware of one's own feelings, strengths and weaknesses.
8. Natural	Keen observance and awareness of the natural world, such as botany, ecology and animal classification[7].

Teachers have responded to Gardner's Multiple Intelligences, hereon referred to as MI, by setting up interactive learning centers in the classroom. Thematic units, lessons, and entire school curriculums have been [8]modeled after his theory, some with incredible success. The New City School in St. Louis, Missouri has reported that MI activities have positively affected both students and teachers. Discipline problems have decreased considerably, since "kids who enjoy learning don't need to cause trouble[9]."

[6] Armstrong, pp. 6, 27.
[7] Winebrenner, p. 52.
[8] Ibid., p. 53.
[9] Ibid.

The Fort Pitt Elementary School in Pittsburgh, Pennsylvania was the lowest-scoring school in its district on standardized tests. After applying MI Theory in the classroom, half of the students are currently scoring at or above the 50th percentile. Plus, discipline problems have dropped considerably[10].

Thus far, most of the research and advances in education based on his intelligences have been in secular subjects. After reviewing his literature, I found that the suggested methods can be applied to Bible teaching. If spatial learners build maps in order to learn world geography, why can't they construct a map of Biblical Israel as written in the book of Joshua? If students who excel in inter-personal intelligence dramatize an event, why can't they act out Hannah's struggle with barrenness in the book of Samuel? Bodily - Kinesthetic learners can build models of the tribal camp order or the Tabernacle. Musical learners may create musical projects, such as songs, to any one of the poetic verses in Tanakh. Logical - Mathematical learners can add the number of soldiers, calculate currency collections or tribal counts. These are just a few ideas which can be established in an MI Theory based classroom to facilitate self-guided learning.

Not all of Gardner's material is new. Famous educational psychologists, such as John Dewey and John Piaget, wrote in the early 1900's that high levels of learning result

[10] Ibid.

through our interactions with others because more lobes of the brain are stimulated[11]. Information gained through interactive learning has longer memory retention[12]. Most schools include different learning styles in extra-curricular activities and even offer courses such as drama, music, and art as part of the curriculum. Teachers will include creative activities in the classroom, although not on a regular basis. Unfortunately, these activities usually end in the older grades, or continue only in the science lab. Gardner's work has both formalized and expanded innovative teaching methods, as well as given it an international stamp of approval.

Being exposed to different learning styles educates students to more varied levels of learning, which are more applicable to "real life." Students benefit from peer teaching, and learn to respect each other's work[13]. For example, when students are asked to work together to create a skit or build a model, they are motivated to overcome their differences for a collective purpose. Judaic studies teachers could also use this as an opportunity to inculcate Jewish values in the classroom, such as patience and tolerance for other people's ways of thinking These are techniques often lacking in the Tanakh classroom, since most classes are conducted frontally.

Through my teaching experience, I have seen creative activities assigned mostly to younger grades, and mostly in the general studies curriculum. My work at ATID intends

[11] Ellis, Susan S. and Whalen, Susan F., *Cooperative Learning, Getting Started*, Scholastic Professional Books, Jefferson City, MO, 1990, p. 20.
[12] Ibid., p. 14.
[13] Ibid., p. 13.

to adapt MI activities to the Tanakh classroom, especially for junior high and high school. Hence, my title "Biblical Interactive Learning Centers," based on Howard Gardner's Multiple Intelligences.

Note: Included lesson plans apply to the 1st Book of Samuel, referred to as Samuel 1:chapter:verse.

Contents

This report describes how to implement Howard Gardner's MI into the Tanakh classroom and includes samples of implemented materials. Also recorded are goals and obstacles I encountered, and how they were overcome. In order to illustrate how this works, I have provided an overview of Tanakh-centered activities for all eight intelligences, and an additional in depth analysis of four of the intelligences.

OBSTACLE #1 - TIME FACTOR

The preparation, explanation and implementation of MI activities requires more time than traditional classroom teaching methods[3]. For example, an average American class studying Prophets covers approximately 10 verses during a 40 minute period. An Israeli classroom completes at least twice that amount, often finishing a chapter a lesson. A teacher explaining the MI activities to be introduced into the classroom for the first time would need about 20 –30 minutes for explanation, plus about ten minutes of student "upheaval," upon hearing their day's creative lesson. After the students adjust to unconventional learning methods, the time needed for explanation will decrease. Adjusting requires between three to four lessons.

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How much time does this take?

1-2 lessons Completion of MI activity

1 lesson Student presentation of work[3]

2-3 lessons

POSSIBLE SOLUTIONS TO THE TIME FACTOR PROBLEM

I) ***Keep your goals in mind***. Dedication to the ideal of using MI in the classroom, and the rewarding experience of seeing stronger, more creative and independent expressions of thought, as well as longer retention of the materials, will help justify lengthy time spent.

II) ***Combine modalities***. Present the different assignments associated with each intelligence to the class and have each group choose the one they want. This will not only save time, but perhaps use even less time than traditional teaching methods.

III) ***Assign different verses to different groups.*** Each group will be required to present a different set of verses. For example, group one is working on Samuel 1:1, group two has Samuel 1:2. This could cover the material more quickly than with traditional teaching methods, at the expense of each child not going through the text intensely. Each student is required to read the text, but has expert knowledge in his/her own part. At the completion of the

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activity, each group presents the chapter they studied. The remaining students are exposed to an interesting and in depth presentation of the verses their peers studied. Peer teaching has proven to be a highly successful method in the classroom for students because they are forced to clarify their own ideas before explaining concepts to others. Oral explanation helps the student to retain the information. The fact that not all students learn every verse in depth is considered an accepted disadvantage to cooperative learning and peer teaching.

IV) ***Choose MI activities carefully***: MI activities can be implemented once a week, semester, or year. They can be used to teach new material or as a review. Certain MI activities need more time than others. Choose the shorter activities. if you're pressed for time.

V) ***Divide and Conquer (homework)***. Assign individual groups to complete MI activities at home, while leaving time for explanation, presentation and evaluation in class. The material can be learned in class, or at home on a more cursory level.

OBSTACLE #2 – CLASSROOM MANAGEMENT ADJUSTMENT

The teacher, no longer the lone driver of the car but more like the captain of a ship overseeing the sailors' work, must adjust to the change in the "flavor" of the classroom. All sorts of questions will arise. Student needs will change considerably. In addition to content and questions, teachers will be asked to settle "real life" mundane disputes. Some

examples of settling such disputes, are *"Ahuva has had the blue paint the whole time!"* encouraging work *"I can't think of anything good to do, and besides, I don't have energy to work today!"* and old-fashioned explaining, *"What does this word mean / what do you want us to do here?*[14]"

SOLUTION – CLASSROOM MANAGEMENT ADJUSTMENT

I) ***Teacher role adjustment.*** Teachers must be available to their students in new ways, which can be stressful to both teacher and student. You are now more of a facilitator rather than a provider of information. Juggling the new responsibilities are challenging and confusing for teacher and student. Your own social skills will play a more vital role in your ability to maintain class control. The students will model your behavior in compromising, maintaining a light attitude while keeping the work serious. Watching one's students progress in independent learning and seeing unrestrained creativity emerge in a Bible setting is incredibly rewarding.

II) ***Prepare groups ahead of time.*** Prepare before you come: A) How many groups? B) How many in each group? C) Which verses will be studied, and which group will study them (this can remain flexible based on students' desires)?

III) ***Predict supplies needed.*** When implementing Bodily – Kinesthetic projects, I try to be as resourceful as possible, drawing on basic school supplies or whatever I can find at home. I do supplement items that are harder to find when necessary, such as clay, or unusually colored paint. To motivate resourcefulness, offer a

[14] Yeshiva of Flatbush, Brookly, New York, 6th grade classroom studying Samuel 1, 1995-6.

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prize to the group that can create their project from home-brought materials, or for keeping costs under "x" amount. If dictionaries are needed for source sheets, tell the students ahead of time to bring them.

IV) ***Be flexible.*** Class will certainly not run as planned. In the past, I have not regretted this. Allow your students to be creative in their visual or oral presentations.

OBSTACLE #3 - HOW DO WE LEARN THE BASIC MATERIAL?

I) Should we teach text through frontal instruction or pair-learning (*chavruta*)?

II) Can the material be self-taught?

POSSIBLE SOLUTIONS TO LEARNING THE BASIC MATERIAL

Provide each group with a list of difficult words and their explanations, a basic worksheet, which, when completed and reviewed by the teacher, will indicate material understood correctly. Students can then learn the text and assigned commentaries on their own then move onto completing their chosen MI activity. Self-taught material is learned much more quickly than traditional teaching methods, depending on the age, skill and level of the students. This would also alleviate the problem of time.

GOALS IN IMPLEMENTING MI THEORY IN THE TANAKH CLASSROOM

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After analyzing my goals, I realized that they fit into two categories; goals for myself as a teacher, and goals for my students.

PERSONAL GOALS

1. ***Respect each child's interests and abilities***, however unconventional. Traditional teaching methods tend to focus on students who are linguistically or mathematically inclined. Teaching with MI Theory would force me to recognize unconventional skills on a regular basis and include those students as my "top kids" (and not only on those students who remember which verse we ended with yesterday).
2. ***Show that Tanakh may be approached through different ways***.

   When students feel that you understand their differences, they aim to please more, because they feel accepted and not threatened. It is easier to show that there are "70 ways to interpret the Bible" when you accept other learning styles in your classroom.
3. ***Keep myself open to new ideas***. When I see my students presenting the same verses in completely different manners, I do not become committed to one learning style. This encourages my own creativity in learning, as well as in my own preparation of future classes.

STUDENT GOALS

1. ***Information retention***. Students retain information for longer when they are actively involved in their learning[15].

[15] Ellis and Whalen, p. 13.

2. ***Broaden their horizons***, explore their own and others' skills, especially through peer teaching.

3. ***Learning is fun!*** If my Bible teacher had walked into my 6th grade classroom with a box of paint, crayons and construction paper, I believe my participation, interest and motivation would have increased tenfold. I see that reaction with my students, and I both enjoy and look forward to it.

4. ***Increase student participation and eagerness to learn***. Cooperative learning encourages complete group participation. When the group may choose their own method to present assigned material, they will look forward to and enjoy their learning[16]. Compare this to the frontal classroom, which targets students linguistically or mathematically inclined, and class work is often met with begrudging resistance.

5. ***Improves independent learning***. Again, the teacher who gives the student an assignment which piques his/her interest level with sufficient time with which to complete it, removes the time pressure of "answering the question correctly." The student is motivated to complete his work to the best of his/her ability, which demands optimal comprehension, student presentation, and not just "spitback" knowledge.

6. ***Increases students' self-esteem.*** A student who chooses his/her own method of study in a style where he/she knows that success is easily attainable. This increases self-confidence in studies, which generates more desire to learn and succeed. Is that not the goal of any class in school? Compare to a student used to being scolded for

[16] Ibid., p. 18.

scribbling while bored during class, who is now able to channel his/her energy for an educational, accepted purpose[17].

7. ***Increase meaning of material.*** When students are involved in decision making in the classroom, either which MI activity they will implement, or which chapter their group will study, the information becomes more meaningful to them. The students have adopted he information as their own, and will work harder than if the teacher had assigned it herself.

8. ***Show "70 Faces to the Bible."*** Because two different groups can present contradicting verses or commentaries, students will learn to accept conflicting meanings to the text. This is especially difficult for junior high school age kids. After discussing different interpretations to conflicting verses from the Bible or Prophets with my students, my 6th grade students often asked, "So which one is the right answer?"

[17] Ibid., p. 20.

OVERVIEW OF EIGHT INTELLIGENCES

The overview of activity centers for the eight intelligences is divided into the following categories. Each intelligence is listed on top of a three point chart. The first box, entitled **activity**, states the hands-on activity of what the students are to create by the end of the lesson. These activities are based on research by various students of Howard Gardner, as well as on Gardner's theories, as well as my own knowledge of Tanakh and experience in the classroom[1].

The second row, **Additional Sources**, lists additional exegetical texts to include in the students' assignments. The additional sources learned will enhance the students' understanding of the text, and allow him/her to elaborate more fully on the activity. The amount of additional sources can vary, depending on the age and skill of the student or group of students.

The final row in the chart states the **purposes** of the activities. Two questions followed me through the creation of these activity centers, "what is the educational value of the activity and what is its educational price[18]?" Especially because of the length of time each activities require, I wanted to ensure that the purpose of each activity was useful and educational to the student on many different levels. An *asterisk indicates that this MI activity is expanded upon later in this report.

[18] Quoted from Simi Peters, November 30, 1999, in a meeting reviewing the project.

Samuel I: Chapters 1-7

1. Linguistic Intelligence

Activity: **Verses:** **1:1-20,** **2:1-10**	Take a character from the first few chapters of Samuel and write a story from that character's perspective. i.e. Tell the story of Chapter 1 from Hannah's point of view. Record a journal. After every chapter, adapt a personality of one main character and rewrite the events and narrative from that character's perspective. This is different from telling a story because it will continue throughout the book, and because the students can choose a different character every time. Act as a reporter writing for the *Shiloh Times* and describe the events as if you were following the characters through their daily lives.
Additional Sources	Ariel, Yigal[19] on 1:6 2) Tractate *Berahot* 31b See Source Sheet A1
Purpose:	Creates strong empathy for the characters of Tanakh. Incorporates text & commentaries through linguistic expression. Reviews & deepens understanding of text. 4) Enhances familiarity with the text through

[19] Ariel, Yigal, *Oz Melech*, Midreshet HaGolan, Hispin, Israel, 1994, p. 11.

2. *Musical Intelligence

Activity: **Verses:** **2:1-10**	1) *Compose a musical tune for the verses from Hannah's prayer. 2) Research musical instruments available at that time and use that to compose a tune.
Additional Sources	*1:1 Tanakh Zahav*[20] *2:3 Tanakh Zahav*[21] *2:5 Tanakh Zahav*[22] <u>See Source Sheet A2</u> *2:9 Tanakh Zahav*[23] Ariel, Yigal[24] on Chapter 2.
Purpose	Analyzes the words and meaning of the of Hannah's prayer. Compares how writing a tune for a song can enhance the meaning of the text. 2) Feels the mood of Hannah's prayer 3) Creates a connection between the words and the meaning of the prayer.

[20] Orenstein, Yehoshua, *Tanakh Zahav*, Yavneh Publishing House, Tel Aviv, Israel, 1992, pp. 6-7.
[21] Ibid.
[22] Ibid.
[23] Ibid.
[24] Ariel, p. 17.

3. *Logical – Mathematical Intelligence

Activity: **Verses:** **1) Ch. 7-8, 1:1-31**	*Graph each city's residents react to the Ark. How did they treat it and why? 2) Chart Hannah's increasing passionate responses to her barrenness.
Additional Sources	*3:21 Daat Mikra*[25] *4:3, 4:7 Daat Mikra*[26] *Midrash Samuel*[27] *11:4* *5:9 Ralbag*[28] See Source Sheet A4 *6:2 Daat Mikra*[29] *6:19 Radak*[30], *Daat Mikra*[31] *7) 7:1 Radak*[32], *Daat Mikra*[33]
Purpose	Analyzes attitude and perception of Philistines towards the Ark. Recognizes a clear connection and thematic development of the text. This gives the child a more global overview of the text.

[25] Keel, Yehuda, *Daat Mikra, Book of Samuel,* Published by the Mossad HaRav Kook, Jerusalem, Israel, 1981, p. 52.
[26] Ibid.
[27] Ibid.
[28] Rosenberg, Rabbi A. J. (compiler, translator of text and commentaries), *Mikraot Gedolot , Book of Samuel*, The Judaica Press, New York, New York, 1993, p. 46.
[29] Keel, p. 53.
[30] Ibid.
[31] Ibid.
[32] Ibid., p. 54.
[33] Ibid.

4. *Spatial Intelligence

Activity: **Verses:** **Ch. 1-2, 7-8**	*Visualize the different reactions of the Philistines and the Jews to the Ark. Draw scenes from Samuel 1-7, based on learned text and commentaries. Label the picture with an appropriate verse from the text. Depict the meaning of the text through body language, backdrops and expression. Sculpt an image of Channah praying or Penina's antagonizing her, including body language based on Aggadic texts. Complete both assignments with and without the use of commentary to illustrate differences.
Additional Sources	For assignment 1, See Source Sheet A4 For assignments 2-4, See Source Sheet A5
Purpose	Visualize Biblical events using commentaries: Immerses child with stimuli from the Tanakh, 'reenacting the scene' to deepen comprehension and analysis. Incorporates commentaries into drawing/sculpture of the prayer. Creates empathy for Biblical characters. Activates interest in story, helping students to predict the upcoming plot., a motivational technique used in teaching text. Looking at a picture enhances a text, especially if you drew it and want to explain it to the class.

*5. Bodily – Kinesthetic Intelligence

Activity: **Verses: Ch. 5-7**	1) *Build a map of the travels of the Ark, visualizing the reaction of the Jews and the Philistines to the Ark in each city. What are their reactions and on what is your reason based?
Additional Sources	<u>See Source Sheet A4</u>
Purpose	Visualize how the Ark powerfully effected the Philistines and the Jews in the times of the Prophets. For easier recall of geography in Biblical and Prophetic times. This hands on activity is good for students who are hard to reach.

5. Inter/Intra Personal Intelligence

Activity: **Verses:** **Ch. 1-2**	Dramatize a conversation or an event from the "plain" text, adding conversations taken from commentaries and knowledge of the historical period. Through dialogue, drama, and pantomime, analyze the relationship of women in Tanakh who were barren with the second wife, the husbands, and with G-d. Create a dramatic monologue contrasting her barrenness and subsequent birth of her child, using Hannah's first and second prayers as a basis.
Additional Source	*16:6 Rashi*[34]*, 16:6* *1:6 Radak*[35] *1:6 Metzudat David*[36]*, two references.* <u>See Source Sheet A5</u> *4) 1:7 Rashi*[37]
Purpose	Empathizes with Channah from her period of barrenness. Comparison to other barren women in Tanakh provides a global perspective of the Bible. Provides a purpose of barrenness according to G-d. 4) Creates deeper empathy to the characters involved, and to infertile women nowadays.

[34] Rosenberg, p. 47.
[35] Ibid.
[36] Ibid.
[37] Ibid.

7. Natural Intelligence

Activity: **Verses:** **Ch. 1-2**	1) Students will tour *Shiloh*, tracing the route Samuel took when he moved into the Tabernacle to live with Eli, picking up on geographical sites that Samuel might have passed.
Purpose	Creates closer contact between the Land of Israel and the Bible. Develops appreciation of Israel in Jewish hands. Creates empathy for Biblical characters to "walk in their footsteps."

IN DEPTH REPORT OF FOUR OF THE INTELLIGENCES

The in depth report of four of the intelligences is divided into the following categories.

I. ***Description of intelligence***. What is it and how is it manifested in the classroom?

II. ***Implementation*** : Teacher facilitated activities to stimulate the intelligences, adapted to the Tanakh classroom.

III. ***Analysis*** : Which goals were accomplished, which obstacles were encountered, and how, if possible, were they overcome.

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Musical Intelligence

A. WHAT IS IT?

Remarkably, musical intelligence emerges earliest in life[38]. People with musical intelligence have an ability to "produce and appreciate rhythm, pitch, and timbre; [they have an] appreciation of...musical expressiveness[39]." Musicians translate their environment into tune and song[40]. They think via rhythms and melodies.

> Composers constantly hear "'tones in their head' – that is, he is always, somewhere near the surface of his consciousness, hearing tones, rhythms, and larger musical patterns. While many of these patterns are worth little musically,...it is the composer's lot constantly to be monitoring and reworking these patterns[41]."

B. MANIFESTATION OF INTELLIGENCE:

These are students who love singing, whistling, humming, tapping their feet and hands[42], or their pens on their desks (a quick solution – tell them to pat their pens on their clothes instead☺). These kids can quickly create a tune for any statement, and try your patience with their constant defenses of "but I'm just humming" when asked

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[38] Gardner, p. 99.
[39] Armstrong, p. 6.
[40] Gardner, p. 101.
[41] Ibid.
[42] Armstrong, p. 27.

to stop interrupting the class. They honestly don't realize they're disrupting and driving you nuts.

A PERSONAL ANECDOTE

I had a 6th grade student (12 year old) who insisted on *laining* any verse he was asked to read. The class loved it; the girls would cheer when he was finished and the boys would correct him when necessary. I noted the increase in class participation and allowed him to continue. Other kids asked to *lain* as well. Despite my hesitation that class control would deteriorate, I let them, since class did not become as unrulyl predicted[43].

If this is your child, you will notice a talent in playing a musical instrument, singing, or an interest to participate in a choir. He/She can easily recall melodies of songs and will lovingly alert you if you are singing off key[44].

C. TASK IMPLEMENTATION

I met with Composer Stephen Horenstein, of Jerusalem Fellows, who suggested that I create my own musical project. I chose a song. Being that my musical background

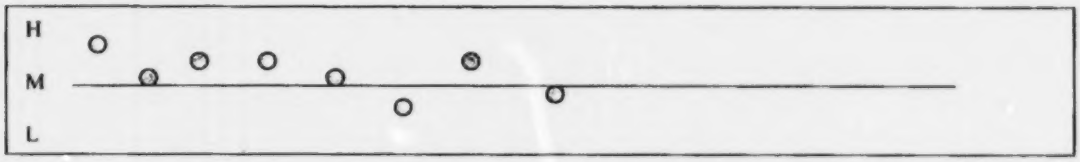
[43] Rich, Adam, at the Hillel Torah North Suburban Day School, Skokie, Illinois, USA.
[44] Armstrong, p.30.

consists of playing the guitar and violin for a month when I was 12, I was not looking forward to this. After procrastinating for a few weeks, I sat down to give it a plunge. Stephen gave me the following guidelines for musical practices to compose the song, which helped.

Pulse/loudness		**Speed**		**Pitch***		
Loud	Soft	Fast	Slow	High H	Medium M	Slow S
Accents / emphasis		**Source of song or words**		**How to teach pitch to students**		
Which part of the word or sound to emphasize, using these symbols: ^, – like in *laining*.		In our case, the *Book of Samuel* is the source.		Use bodily movements, musical graphs and charts, or oral instruction.		

*The concept for high-medium-low for learning and distinguishing musical pitch has been clearly presented in Paul Hindersmith's *Elementary Training for Musicians*. This has been proven to be an effective method for teaching beginning musicians and children.

Illustrated example:



Stephen told me that half my battle was over, as I had a text, and just needed to put music to the words. This is what I composed: See Hebrew Song Sheet Addendum A2a:

HOW WOULD I TEACH THIS TO MY STUDENTS?

First, divide the class into groups. The group which chooses to create a song would receive the guidelines Stephen gave me, plus additional information as to what musical instruments were available in post-Biblical times. The group would also be given Source Sheet 2 to enhance their comprehension. Once the research is completed, I would orally evaluate their comprehension. They could then begin work on creating their own tune. When all the groups finish their assignment, they could present their work. The song would be sung before the class.

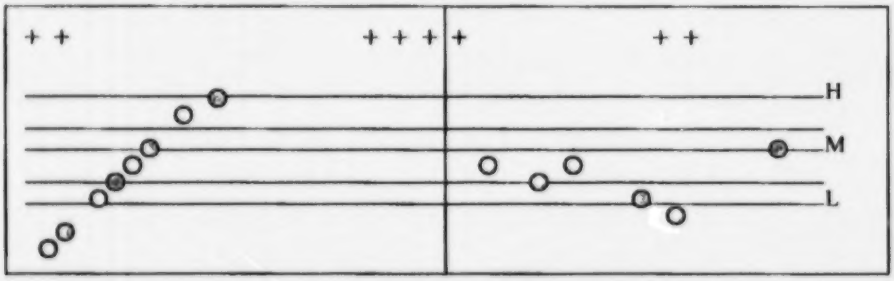
Stephen suggested a few teaching methods if I would want to teach my song to my students. The suggestions included floor graphs, written music, or wall charts where you assign each student a 'high,' 'medium,' or 'low' pitch. I opt for a combination of floor graph and key assignment. Line students up in two rows:

Students in row 1 sing medium and low tunes, lines 1-2 of the song.

Students in row 3 sing mediums and highs tunes, lines 3-4 of the song.

Divide the paragraphs into lines 1-2, sung by low and medium tones, and lines 3-4, to be sung with medium and higher tones. Teach each students in the given row their part. By the end, each row of students will sing their given line.

In Hindersmith notation, it would look like this:



Each participating student could graph the song him/herself, and teach other students not involved in their group.

D. RESULTS – ACCOMPLISHED GOALS AND OBSTACLES

I did not implement this in a classroom, but I presume students would react similarly to me. I felt proud and satisfied once my goal was accomplished. In all honesty, I had not been that excited to undertake this project. I think that I should be able to accomplish whatever I ask of my students, so I tried. Succeeding was rewarding, as it would be for students, increasing motivation and interest in the topic.

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- I had successfully completed a goal I originally thought I wouldn't do too well. Not only that, but the creating process was fun, and the results were satisfying.
- I felt that my song reflected the intense mood of the verses. This creates an empathy in me towards the Biblical character.
- I carried thoughts of Tanakh with me during and after the day when I was composing the tune. Whenever I hear my students voluntarily echoing phrases of Tanakh in an informal setting, I consider the day's lesson a job well done. Here too, my mind was preoccupied with these particular phrases. I learned some phrases by heart as a result of study and practice, which is always a bonus in learning Tanakh.
- The material I was working with was self-taught, accomplished through facilitated guidance – just the way I like my students to work.
- The time factor was again an issue. Taking up a good two to three hours to compose, chart and type, I do not know how many teachers would want to donate classroom time to this sort of work. Only if a teacher is highly devoted to the advantages of incorporating the MI theory in a classroom could I see this process actualized[n]. See personal and student goals on page 14 for motivation reminders.

Logical - Mathematical Intelligence

A. WHAT IS IT?

A logical-mathematical student shows strength in logical and deductive reasoning. "Like a painter or poet, a mathematician is a maker of patterns; but the special characteristics of mathematical patterns are that they are more likely to be permanent because they are made with ideas[45]." He thinks logically and clearly through reasoning and can easily interpret numerical patterns.

B. MANIFESTATION OF INTELLIGENCE

Solving the unsolvable excites a mathematician[46]. He excels at experimentation, logic puzzles, calculations[47]. Your Logical - Mathematical students will try your patience with *"wait – that doesn't make sense"* and insist on ample repetitions until the explanation satisfies his step by step mental process. *"How does this work?"* is a frequently asked question. If this is your child, you will see proficiency in math, computers, and other strategy games[48].

[45] Gardner, p. 139.
[46] Ibid., p. 141.
[47] Armstrong, p. 29.
[48] Ibid.

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C. TASK IMPLEMENTATION WITH A PERSONAL ANECDOTE

This assignment was implemented in the Yeshiva of Flatbush, 1995-6. After completing Samuel 1:7. The class reviewed each city the Ark had rested since the beginning of the book, how the residents had treated it, and what happened to them as a result. We also discussed the significance of the unrest of the Ark and how that represented Jewish life at the time. See Handout A4 for lesson plan.

I asked the boys to create a visual display of the treatment of the Ark in each city, something that would show me "How was the Ark treated?" The next day, Gadi, a quiet, intelligent boy, approached me and handed me a chart. He had graphed the rise and fall of the holiness of the treatment of the Ark. He had incorporated the lesson plan of the previous day, including the names of the Philistine and Jewish cities, and how each had viewed the Ark. See Handout A4a. I was so pleased that I photocopied his sheet with a map on the other side and distributed it to the class.

D. RESULTS – ACCOMPLISHED GOALS AND OBSTACLES

Other students commented on Gadi's mathematical skills, and after this, I could understand why. His neat, organized thinking is clearly displayed. A numerical equation could easily be added to his work. The exactness and accuracy for detail show

Gadi's talent as a logical thinker. I was thrilled that he could express his skill while studying Prophets. The students could clearly see an outline of the lessons discussing the Ark through Gadi's chart. Although this was before I had begun my research of Gardner's MI, I am proud to show that I was using his work.

The next assignment is a combination of Spatial Intelligence and Bodily – Kinesthetic Intelligence.

A. WHAT IS IT?

Spatial learners think in images and pictures. In order to learn, they need something to see, draw, or build[49]. These students perceive the "visual world accurately...perform transformations and modifications upon...initial perceptions, and [are] able to re-create aspects of one's visual experience, even in the absence of relevant physical stimuli[50]." This is more colloquially known as 'artistic.' Between 30-35 percent of your students are visual learners[51].

B. MANIFESTATION OF INTELLIGENCE:

Spatially intelligent students thrive on involvement in visually stimulating activities, such as painting, drawing, puzzles, mazes, collages, flow charts and map drawings. Videos, slides and artwork are also appreciated by the spatial learner[52]. A simpler way to stimulate a spatial learner is by using graphic symbols or visual organizers in the

[49] Armstrong, p. 27.
[50] Gardner, p. 173.
[51] Winebrenner, p. 46.
[52] Ibid., p. 54.

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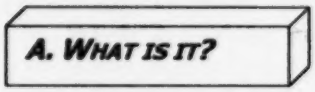
classroom. Attribute symbols to a topic or theme studied. If you are listing three items, draw a triangle and put one item in each corner.

Bodily-Kinesthetic Intelligence



Bodily-Kinesthetically gifted students can skillfully move, control and coordinate themselves and other objects[53]. "They move their bodies through space with grace, strength and ease[54]." Approximately 15-20 percent of students are learners who benefit mostly from tactile stimulation[55].

This is an unusual expression of intelligence in a classroom. At first, accepting skilled use of the body as a form of intelligence is difficult. Our culture does not value physical intelligence as much as mental intelligence. Kinesthetic Intelligence is considered "less privileged than problem-solving routines carried out chiefly through the use of language [and] logic....[56]" Gardner quotes novelist Norman Mailer, who writes that "there are languages other than words, languages of symbol and languages of nature. There are languages of the body[57]." If you connect a good ball player or a builder to a surgeon, then it is easier to respect this form of intelligence. These forms may be

[53] Armstrong, p. 27.
[54] Winebrenner, p. 50.
[55] Ibid., p. 47.
[56] Gardner, p. 208.
[57] Ibid., p. 207.

connected because they are all associated with receptor control, incredible timing, and keen fluency, claims British psychologist Sir Frederic Bartlett[58].

B. MANIFESTATION OF INTELLIGENCE

These students are top ball players, skilled pencil throwers and chair balancers. They excel at dance, acting and building models[59]. They also can be the most difficult to interest and the most disruptive, because they learn through touching and moving,[60] which, unfortunately, are not popular activities in the Tanakh classroom. The only place to which bodily-kinesthetic students usually move is the hallway or the principal's office.

A PERSONAL ANECDOTE

Gil, a student in my 6th grade boys' class Yeshiva of Flatbush[61], had no shortage of family problems nor learning disabilities. Next to his name in my grade book were lots of little "x's" under "homework," and "prepared for class." Once, when he told me that he did his homework, the whole class cheered.

The day I bravely entered the classroom with art supplies in hand, I had Gil in mind. I told my students that each had to prepare a model and map of the travels of the Ark based

[58] Gardner, p. 209.
[59] Ibid., p. 206.
[60] Winebrenner, p. 43.
[61] Yeshiva of Flatbush, 1995-1996, Class 6-418.

on what we had learned in Samuel:1-7 (similar to the model I have prepared). The boys eagerly grabbed the supplies, excited to have a break from reading and writing, now able to stand up, move around, and talk to one another during class. While supervising the ensuing minor mania which occurred in a class of 30 twelve year old boys, I noticed Gil approach my desk and take his share of supplies. He returned to his desk, clarified the assignment with me (by asking "what are we supposed to do again?)" and engrossed himself in his work. I had never seen him engrossed in anything before. I didn't hear from him for the next 40 minutes. At the end of the lesson, Gil approached me shyly. He had built a traveling Ark, attaching a small model of the Ark to a paper clip, and from underneath the oaktag, dragged the Ark along the posted cities. He was familiar with the Philistine cities and he was clearly proud of himself. I stopped the class and showed the other boys his work, which was better than many of the typical 'straight A' students. He was so pleased with himself and my effusive reaction, he couldn't stop smiling.

This was the closest I'd come to Gil the whole year. He had displayed independent thought, maturity, recall and a little bit of analysis to create his project. He had

accomplished it on his own, and most importantly to me, he was excited about learning. The Book of Samuel had suddenly become important to him. As I had hoped, for the next little while, Gil was prepared for class, motivated to learn, and expressed interest in our studies, even when we returned to traditional activities.

This assignment is a combination of a few lessons in Samuel 1:1-7. The goal is to create a visual display of

i) the Philistine cities which appear frequently in Samuel.

ii) the perception of the different reactions of the Jews and the Philistines to the Ark, based on simple text and additional commentaries.

See Lesson Plan, Travels of the Ark, Chapters 4-7, Handout A4

See Visual Display – "The Travels of the Ark, Samuel 1:1-7"

Explanation of Visual Display "The Travels of the Ark, Samuel 1:1-7"

This three-dimensional display combines my lesson plan on Samuel 1:1-7 with Gadi's chart, adding a bodily-kinesthetic angle. The base is a map of Israel, with each flagged city noting the chronological order of the travels of the Ark. Each city is given a symbol to indicate how the Ark was treated or what happened to the people there. On the side of the map are textual verses on which I based the symbols. A model of the Ark lies on the map, ready to travel.

When Samuel 1 begins, the Ark is in Shiloh, and while Samuel is the residing prophet, the Ark is treated with appropriate respect. Therefore, a sun is chosen as a sign that "all is well." Soon after, relations with the Philistines heat up and a battle ensues. The relating verses state that the Ark was viewed as a symbol of strength and power, thus, a man flexing his muscles is chosen as a symbol of Even Haezer. After the Ark's capture in Chapter 5, the Ark is taken to Ashdod and placed next to the Philistine god, *Dagon*, as a symbol of victory. A ribbon represents the attitude that the Philistines viewed the Ark as a war prize. It is therefore placed next to a clay model of *Dagon* (half man, half beast, according to the Metzudat David). Because of the ensuing 'bad luck' the Ark brings to the Philistines and their god, the Ark is sent to Gat. There, the Philistines are stricken with an unusual disease involving mice. There are pictures of two mice in both Gat and Ekron, where the G-d strikes the Philistines with this plague to punish them for capturing the Ark and assuming the punishment came from the Ark itself.

The Red Cross symbol shows the dire straits of the Philistines. The Philistines finally agree to return the Ark to the Jews, eager to rid themselves of their disease. The Jews, overeager to welcome back the Ark, transgress, and verses tell us that they looked inside the Ark at the tablets inside. This event is represented by tablets with an "x" through it. Finally, the Ark finds a happy home in Kiryat Yearim, where Elazar cares for it, treating it with proper respect. The sun symbol returns to show that all is well with the Ark again.

D. RESULTS – ACCOMPLISHED GOALS AND OBSTACLES ENCOUNTERED

Goals and Benefits of project:

1. ***Student reviews the material.***
2. ***Project demands hands-on interaction, which is especially good for hard to reach students, but is fun and interesting for all learners.*** Gadi was an excellent student, easily involved in class discussions and finishing last when handing in exams, his own comments squashed in the corner. Yet when we built our travelling Ark as a class, he enjoyed the break in learning style and liked visualizing what we were learning.
3. ***Hang up and display project to enhance self-esteem of student who created the project.*** It's not just for parent-teacher conferences. I often saw kids just staring at theirs and others work during class and breaks.
4. ***Hang up project as a display for quick references to old material when learning new material.*** After assigning a similar assignment for the Tribal Structure of the

Israelites in the Desert in the Book of Numbers, I found myself constantly searching the walls for their displays when wanting to point out relevant information.

5. ***A project like this is an outlet for creative energy***. Other possibilities existed in setting up the visual display and when friends passed by, offered suggestions for different games to play, since all the symbols are stuck on with Velcro. I enjoyed hearing their feedback and suggestions on how I could improve and vary the display for maximal learning.

6. ***This mode of learning encourages independent thought and individual expression.*** Many different options were available in creating the symbols, setting up the map, or deciding exactly how the Ark would travel. I used a graphic program for some of the designs. These pictures could be thought of ahead of time and provided by the teacher, newspapers can be distributed for other pictures, or the students could draw what they want.

7. ***This is a concrete measure of evaluating actual knowledge of students***. They will want to know the necessary information, because they will want to participate in the activity. I had to continually look back at my notes and Gadi's chart to ensure accuracy. In class, knowledge remains oral, and usually only those involved in the discussion are likely to remember. When knowledge needs to be visualized, you ensure that your students really know what is going on in class. Recall of the material must be easily available.

8. ***Interactive work serves for longer memory retention***. I find that my recall of the analysis of those chapters is much more clearly embedded in my mind now that I have built something out of it. I hope the same remains for my students.

9. ***Students will often enjoy learning more when they can decide what they want to do, build it and create it***. Building this was fun (aside from the pressure of a deadline), and I enjoy being able to involve myself with the text.

At the end of the year, every principal asks the staff, and often teachers ask students, to state highlights from the year's events. "What did you accomplish? What stands out in your mind? Which method of learning, topics, and ideas did you and your students gain from the most?" The unusual events will stand out in your students minds – class parties, trips, movies, days you didn't show up to class. Certainly a favorite topic studied or heated discussion might remain. Mostly, general knowledge is forgotten. The careful attention devoted to verses studied are unlikely to implant themselves in our students' long term memory. "Tell me, and I'll forget. Show me and I'll remember. Involve me and I'll learn[62]." The information required to build a project like this is likely to stay with your students for a while, because different parts of the brain must be accessed to gather information and create a model.

[62] Anonymous, quoted on first page of this paper.

DIFFICULTIES AND OBSTACLES:
ISRAELI VS. NORTH AMERICAN SCHOOLS

Israeli schools depend more on national Bible requirements and contests than Jewish Day Schools in North America. Teachers are therefore pressured to cover more material more quickly. Israeli students also presumably understand the simple meaning of the text, so in depth explanation is often not needed, or not offered. This can sometimes be a disadvantage to the Israeli student. In America, a teacher assumes such low comprehension by the students because of the language barrier, that if a topic is to be learned thoroughly, it is analyzed piece by piece, with commentaries. The students can be very familiar with the material, as opposed to the Israeli student who seemingly understood it on his own, and reviewed main ideas with the class.

A disadvantage for implementing MI Theory in the classroom, is again the time needed. Since mapping out the travels of the Ark will need one-two classes to complete, an Israeli teacher will be much less likely to want to devote class time to this activity.

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REPORT CONCLUSIONS

In modern times, adults as well as children are more alienated from the written word. Bible learners have an additional challenge – interpreting an ancient text written in archaic language, using terms and concepts which do not relate to students' lives, such as "holiness," "impurity," or "Nazirite." Archaic language requires a more intense commitment for interpretation.

Modern thinkers have taught us that interpretation is conducted in different ways, since people have different learning styles. Different schools cannot be established for everyone, but we can apply different intelligences to our learning methods. The goal of the Jewish educator is to focus on the natural learning style of each individual student and to incorporate stimulating forms of learning or entertainment in the classroom. Not only is this a respectful way of learning, but it will also bridge the gap between ancient texts and modern lives.

MI Theory in the Bible classroom aims to target all students, accepting them and the society in which they live, while allowing them to express themselves individually. So when the 90's Bible teacher walks into a classroom and tells the students to prepare their thinking gear, students will hopefully respond, "in which intelligence?"

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[#] I've combined these two intelligences under 'personal' intelligences
[1] Traditional teaching methods refer to reading verses and translating as a class, in pairs, or individually and then reviewing verses learned with the teacher.
[2] It may be possible to spread out the presentations over a period of a few lessons, provided that the students have already learnt the material.

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[1] My Tanakh teaching experience consists of one year at the Yeshiva of Flatbush, Brooklyn, New York, 1995-6, and one year at the Hillel Torah Day School, Skokie, IL, 1996-7, both to Junior High School.
[n] The above mentioned goals and obstacles are predicted on page 10 of *"Obstacle # 1 – Time Factor?"*

Source Sheet A1
Linguistic Intelligence Additions

The purpose of this source sheet is to emphasize the raw power of emotions of the characters involved.

וא) שמואל א:א:ו, כעסתה גם כעס בעבור הרעימה
"פנינה אינה סובלת את ההשלמה את האיזון שנוצר בתוך הבית.
היא רוצה להפוך את הקערה על פיה, לשבר את חנה ולרשת את מקומה. היא מכעיסה אותה ללא הפוגה, בעבור הרעימה. אמרו חז"ל (ילקוט שמעוני ב' ע"ז), 'בעבור הרעימה על אלקים.' היא מזעזעת את חנה ושוברת אותה נפשית ורוחנית. היא מביאה את סבלנותה עד גבול האשפר, כדי לערער את שלמותה ואמנותה, ועמם את חינה. (עז מלך, עמ' 11)

1b) Samuel 1:1:6 *"**And her rival would frequently anger her in order to make her complain**"*

Penina did not have the contentment and balance that was created in the household. She wanted to turn her pain onto Hannah, to break her and then inherit her calm position in the household. Penina angered Hannah constantly, with no relief, in order to make her complain. Our Sages explained (Yalkut Shimoni B' 73), 'in order to make her complain to G-d.' Penina distressed Hannah, to break her soul and her spirit. Penina tried Hannah's patience to its utmost limit, until she could be pushed no further, in order to awaken her contentment and faith – to revitalize her grace. (Ariel, Yigal, Oz Melech, p. 11, translated by Semadar Ben-Zvi)

אב) שמואל א:א:יא, ה' צבאות
ורבותינו דרשו במסכת ברכות,
עד הנה לא היה אדם שקראו להקב"ה צבאות,
אלא כך אמרה לפניו
"רבש"ע, מכל צבאות שבראת בעולמיך, קשה בעיניך ליתן לי בן אחד?" (רש"י, מסכת ברכות לא:)

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